THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

A Song of Hope.

Back of the gloom—
The bloom!
Back of the strife—
Sweet life,
And flowering meadows that glow and gleam,
Where the winds sing joy and the daisies dream.
And the sunbeams color the quickening clod,
And faith in the future, and trust in God.
Back of the gloom—
The bloom!

Fronting the night—
The light!
Under the snows—
The rose!
And the vales sing joy to the misty hills,
And the wild winds ripple it down the rills;
And the far stars answer the song that swells
With all the music of all the bells!
Fronting the night—
The light!

—Frank L. Stanton.

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, March 26, 1903

Complete in Him.

"O Bearer of the key
That shuts and opens with a sound so sweet
Its turning in the wards is melody,
All things we move among are incomplete
And vain until we fashion them in Thee!

THE INTELLECTUAL AND THE SPIRITUAL.

We have felt for some time that ministers, and laymen as well, might be carried to extreme and dangerous views by the enthusiastic young psychologists in some of our educational institutions. It has been our privilege to hear from some of them, and to read in their published works not a few truths of value mingled with others not so valuable. One thing which has especially impressed us has been the apparent belief on the part of some of them, whenever something of real value was set forth by them, that it was all new to their hearers or readers. In the enthusiasm of their youth they thought that it had been given to them to make some new and original discoveries, when in fact men in large numbers had been working according to those ideas for a quarter of a century. Very suggestive in this connection are some words by the Rev. Dr. A. A. Berle, of the Union Park Church, Chicago, in an article on the recent religious and educational convention in that city. Dr. Berle, who is a thoroughly up-to-date preacher, says that one of the most striking things in the convention was the great contrast between the demands for a spiritual as opposed to a purely intellectualized Christianity. It is stated that although the convention was pre-eminently one of educators, and though the educational note was sounded on every occasion, "the announcement of a purely intellectual conception and presentation of the Bible utterly failed to command the convention, while every mention, even remote, of the spiritual moment of the hour, received prompt and overwhelming demonstrations." Writing concerning one of the most noteworthy sessions, Dr. Berle says: "Professors Coe and Starbuck had spoken, the former with earnestness, receiving attention and applause inversely as he spoke on and off his topic. When he emphasized the purely psychological elements of the question of religious education he was listened to with respect and interest; when he spoke of the spiritual ends to be secured he was applauded to the echo. The psychologist was heard, but the spiritual-minded man was welcomed. Professor Coe's address was perhaps the most interesting blending of these things that could be made with his special viewpoint, but he must have been aware at the close that what won for him his approval was not the thing for which he distinctively stands. The convention appeared to rejoice that he held to some of the things which he so effectively announced, and considerably surprised thereat also. Professor Starbuck, if he did not fail utterly, came so near it that his address may be dismissed without comment, since the utter absence of anything spiritual or spiritually suggestive rendered it practically a vacant point in the convention."

Following Professors Coe and Starbuck came Professor Dewey of the University of Chicago, who showed that "the younger psychologists, with their recently acquired data and immature enthusiasms, did not find in the foremost psychologists of the West absolute acceptance." Professor Dewey cautioned the convention then "against the wholesale acceptance of generalizations based upon data that could not be conclusive and had not been sifted. He counseled interest and hospitality for these new methods, but warned against headiness and rashness in abandoning many sound and well-integrated ideas to venture upon paths which, while alluring, were not necessarily those which led to the best results." And the applause which greeted him in these remarks indicated large accord with him in his positions.

But from the article by Dr. Berle, as well as elsewhere, we learn that the climax in this noteworthy session was reached when President King of Oberlin stated that the imitative faculties of the child were to be primarily considered; that the convention was not called to create a series of psychological pyrotechnic displays; that the old truth of religious fellowship, association with spiritually minded people, was both psychologically and practically the soundest truth in religious education. And we are told that when President King gave impressive expression of personal

devotion to Jesus Christ as Lord and Savior, and emphasized this as the great need, the convention set thereon its most royal seal of approval.

We note here two or three things which Dr. Berle states that the convention proved to his mind: first, that mere eulogies of the Bible do not constitute respect for it, nor is its literary exposition preaching the gospel; second, that the real preachers of the Word are its best expositors and its soundest interpreters; and third, that the indications are that there is soon to be deliverance from the Babylonish captivity of Christian intellectualism.

Here, in California, under the shadow of two great universities where there is so much of this Christian intellectualism, it is important that the signs of the times, as they appear elsewhere, and as they appear even here, be displayed so plainly that even he who runs may read.

We are not criticising our universities, and take pleasure in stating that a professor in the University of California made recently in a public address a strong presentation of the need for a greater emphasis everywhere upon spiritual realities. But it is important that in a locality where intellectualism is so dominant it be known how utterly they failed in that great convention at Chicago who spoke without any spiritual suggestiveness, and important to mark the signs of the times lest we fail to have our proper part in the great work which God has entrusted to his people. It was an overdose of intellectualism which led an educated, intellectual father to remark not long ago that if he had a hundred sons to educate for the ministry he should want them trained in systematic theology rather than in psychology. Both should have place; the question is, What place?

THE CHURCH A SCHOOL.

Many of the so-called "improvements" in church methods are things tacked on; they do not develop naturally out of the essential idea of the church, nor contribute materially to her real progress. They are fads and will have their day. The church will shake them off and pass on. Every real improvement must be an outgrowth of the church's expanding life, a manifestation of something latent in the germ.

The church has one great mission; she was sent to evangelize the nations. Our Lord commissioned His disciples to continue the propaganda which He had begun. "Go ye, therefore, make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you." By the very terms of her constitution, the Christian church is a school; the heralds of the Gospel are teachers of the truth; Christian converts are pupils in various stages of advancement, and ministers, themselves taught of God, are divinely appointed teachers. It is the Lord's own ideal. In practice the church ought to conform to it as nearly as may be. The assertion goes without challenge that the church has a mission of instruction to the children; but is equal assent given to the proposition that she sustains exactly the same relation to grown-up adherents? Does the church definitely aim to be in the true sense of the term a school of higher Christian education?

Is not this a demand of our times? There are communities where old errors are holding their ground as tenaciously as thirty-year old alfalfa, and new errors are springing up as rife as mushrooms after a spring rain. Fulminations are as useless in the one case as lamentations in the other. Truth is the best antidote against error; but to make truth effective you must teach it, "line upon line, line upon line," going deep down into the pre-empted soil with gang-plow and subsoiler, and by one and the same act dislodging rooted error and opening furrows for the truth.

Here is the church's splendid opportunity. She opens schools, she invites pupils of all ages and all degree; she disdains not to teach the alphabet of Christian truth; she bears with the ignorant; she placates the refractory; she gives soft answer to the captious; having set herself to teach, she will not swerve to right or left. And one day she will win; she may not reclaim the entire community, but she will command its respect by her dignified appeal to its better instincts, and will gather to her classes an ever-enlarging body of intelligent students.

To make the church a real school two things are necessary, a living teacher and books. We have the first; the minister has done magnificent work in this line in the past, and his work is by no means ended; it is a question whether he may not magnify his office as teacher still more in these stirring times when knowledge is running to and fro in the earth. As to books, why should not every church have its library and reading room? Imagine it so; select works of reference in theology, church history, sociology, apologetics, missions, Biblical introduction, archeology and the relation of Christian faith to science and philosophy, accessible to all church members; the result would be, first, that when important questions loom into prominence, the means of reaching intelligent conclusions would be at hand; secondly, a nucleus of the members would become well enough informed regarding these questions to be able to talk about them with the pastor (and their interest would be a stimulus to him), and to guide to safe conclusions the busier portion who cannot give them close attention; they would serve as a thermometer to register the temperature of the congregation; the pastor could rely on them to allay fears, and prevent a stampede when Christian Science or any other ism invades the community.

Would the people use a library if they had one? Yes, if the church is made a real school. The pastor would then often refer to books, citing chapter and page, in the course of his sermon, and encourage his people to read for themselves. He would suggest courses of study and personally direct them; he would

create atmosphere and inspire enthusiasm; he would find himself at length surrounded by a bevy of wide-awake students where before he had only passive though interested listeners.

At present our system of religious instruction is a torso. We have stopped half way. Children pass out of the Sunday school into the church and find no high school curriculum awaiting them; consequently they lose interest in study and often fail to outgrow the child's way of thinking and speaking; they do not become seasoned, stalwart Christians, and the pastor is compelled to strike a lower note and avoid the more difficult topics in their presence; whereas they ought to be able to endure strong meat and do a strong man's work in the church. They are under-graduates all their lives and worse than all they have ceased to learn. For the development of her own children in faith and knowledge, and for her greater influence on the alert and studious people who stand inquiringly outside her communion, the church ought to follow her Master more closely than she has ever done before in the business of teaching school.

The Religious World.

The Christian Register looks forward to a time when the Baptists will give up baptism by immersion as a test of Christian discipleship.

There is a nut for the opponents of institutional church work to crack in the statement by Dr. Josiah Strong that the most prosperous churches in the city of New York are those that do institutional work.

The collection for home mission this year in the Broadway Tabernacle, New York, was fifty per cent. larger than it was a year ago. This is mentioned as one of the indications that the Tabernacle is prospering in its new location.

It has been intimated that they who talk of the alienation of the workingman from the church fail to take into account the fact that a large majority of the workingmen in this country are Roman Catholics. Such workingmen are not antagonistic to the church; they are antagonistic to Protestantism.

The venerable Dr. Cuyler preached last Sunday to the students of Hampton Institute, Virginia. Dr. and Mrs. Cuyler were South on their golden wedding tour. On Sunday, March 15th, at the evening service in the Lafayette Avenue Presbyterian church, New York, the entire congregation arose at the request of the Rev. Dr. Gregg and congratulated Dr. and Mrs. Cuyler.

It is stated that the Memorial Chapel at Stanford University has cost about $600,000. Mrs. Stanford does not give the figures, preferring that the cost should not be known. But this, according to an article in a recent number of Harper's Weekly, is the estimate of competent judges. It is greatly to be regretted that the auditorium is very defective in its acoustics.

A Philadelphia minister writes of attending a remarkable meeting in a church at Atlanta, Georgia, where 200 representative citizens, black and white, were gathered together. When on that occasion a hopeful Baptist minister remarked that the negro held the key to the door of opportunity, a clever negro replied: "That is true, but the white man stands between the negro and the door."

A year or two ago the Christian Register yielded to what some people thought to be a legitimate demand of the times, and reduced its subscription price from $3 to $2. A few months ago the former price was restored. It now announces one curious and unexpected result has been that the new subscribers are more numerous than they were last year, and that they exceed in number the discontinuances.

The Rev. Dr. H. S. Nash of the Episcopal Theological Seminary at Cambridge, Massachusetts, is likely to become the rector of Holy Trinity Church, Brooklyn, New York. Dr. Nash has been supplying the pulpit for a few Sundays, but never dreamed of a call. However, when told a few days before the call was extended that the position would be offered him, he said that he would give it careful consideration. Many of the Bishops and leading clergymen are urging him to accept. Dr. Nash is known to the reading public as the author of several valuable books, among which is "The Genesis of the Social Conscience."

Among the persons in attendance at the recent State Convention of the Y. M. C. A. in this city was the Hon. Truman Reeves, State Treasurer. We do not know whether he took occasion to present it later on the floor of the Convention, but the question which was uppermost in his mind as he listened to the addresses and discussions the first two days, so he said to the present writer, was how to get hold of the boy and young man. There were considered from time to time excellent methods of dealing with him after he was once under Association influence, but all through there seemed to have been forgotten entirely the old saying, "Catch your hare before you cook him." Says Sec. Shaw, United States Treasurer, "It is about the hardest thing in the world to get hold of a boy—to get a sure grip on him." It is said that there are in the city of Cleveland about five thousand street boys, and that almost none of these are or can be reached by the Association there with its present equipment. Boys, as distinct from young men, are receiving an increased share of attention of late in many Associations, but in general they come from the better classes, and outside of these is a vast number being trained mainly in the schools of vice. Shall the Associations reach out after these? If so, how? If not, how shall they be reached?

At the present time one of the storm centers, theologically, is in the neighborhood of the Berkeley Bible School, which is under the direction of the "Christian" Church. Dean Van Kirk has been charged with heterodoxy by the Christian Standard, a church paper published at Cincinnati. The Seminary trustees voted unanimously a complete vindication, but the paper continues its attack. In a letter in the Christian Evangelist of St. Louis Dr. Van Kirk says: "I believe that the purpose of its editor (The Christian Standard) is to prejudice the public against me by railing accusations, to remove the confidence of my supporters, and thereby drive me from my position. I have been placed by the brotherhood of this State in a position of great opportunity yet of arduous labor, and deserve protection from foes within as well as from foes without, as long as maintained by the brotherhood of the State in this position. I believe myself to be in

thorough harmony with the doctrines and principles of the Disciples of Christ. If I am not, I want to know it. I therefore call upon the editor of the Christian Standard to agree with me upon some sort of a board of arbitration to which shall be submitted all the points in contention between us. I will gladly accept such a board from the churches of greater San Francisco and vicinity, from the churches of California, or from the brotherhood at large. Will the editor of the Christian Standard submit the case to such men as F. D. Power, A. McLean, W. F. Richardson, E. L. Powell, S. M. Jefferson or the like? We can easily raise the money to bring them to the coast. If the case is decided against me, I hereby promise to resign my position. If it is decided against the editor of the Christian Standard, will he promise to retract, apologize and keep the peace?" This is certainly a fair proposition, and the editor of the Standard ought to accept it or forever hold his peace.

A REMARKABLE REVIVAL.

The following extract from another private letter from Aintab, Turkey, will be found of great interest:

"The revival is deeper and more far reaching than anything which has been known in Aintab before; and I think no other place in Turkey can equal the revivals they have had in the past. It seems that every new convert is turned into a consecrated worker, with a deep desire to win all his friends for Christ. The revival is reaching all classes—rich and poor, gamblers, drunkards and the wickedest and hardest, as well as the respectable and self-righteous. There is absolutely no sign of excitement, but a deep earnestness. The ignorant as well as the educated get up and tell of the joy of the new life. The meetings in all the three churches have been full to overflowing every night, with a total attendance of four to five thousand. After the meetings close the workers go out in groups to the houses of relatives or acquaintances and there talk and pray with them, sometimes until the small hours of the night; and when they go away they usually leave behind from one to a dozen new-born souls. There are often as many as fifty of these small after-meetings held. Saturday night there is no general meeting.

"The work has gone into the market. Bodvilly (Rev.) Papazian, pastor of the Second church, spends every afternoon in the market. He says that at any time groups of men can be seen standing and talking, and the subject is always the same. Confessions of wrong-doing, and restitutions of money are being made all the time; so that the Moslems are looking with extreme favor on the movement, and are anxious that all the Gregorians turn Protestant. One rich man, who had had dealings with a certain Turkish Bey (Prince), went to him and told him that he had cheated him in certain transactions a number of times; he told him that he had now given himself to God and therefore wanted to pay back the money. Fifty years ago such a confession might have cost him his life; and even now he did not know how the Bey would take it, or what he might do. The Bey took the money, and thinking seriously about it, finally said that he also had done some wrong things which he guessed he had better make right. Another, a poorer man, who had been in the employ of this same Bey, came to him and told him that he had been honest with his money, but that the Bey himself had committed sins in which he had shared, but now he had given himself to God the day before, that henceforth he could share no more in such sins, that if the Bey was willing, he would work for him as an honest man, otherwise he was ready with his resignation!

"These are instances of what is going on every day. Almost daily boys and girls are coming to the missionaries and offering to pay for fruit or some little thing which they had stolen, sometimes months before. This movement is getting into the Gregorian church. Bodvilly Papazian had a meeting with the priests to quiet their fears in regard to proselyting, since, so far as possible, they are endeavoring to get the newly converted Gregorians to remain in their own church. Before he finished he got so near to the priests that he was enabled to explain the plan of salvation and to beg them not to sleep until they had examined their hearts before God to find if they themselves were saved. The priests were so interested that they invited the Christians to meet and talk with the leading committees of their church. This they did, and set the whole crowd to thinking."

THE NEW PROFESSOR FOR THE SEMINARY.

The Rev. John Wright Buckham, who was elected recently to the chair of Systematic Theology in Pacific Seminary, has signified his acceptance of the same. Mr. Buckham is a son of President Buckham, who has been for many years at the head of the University of Vermont. He graduated from that institution in letters, and in theology from Andover. He has been in the ministry fourteen years. Twelve of these have been spent in the pastorate of Crombie Street church, Salem, Massachusetts. It is a fact of interest and of good omen that the church which Mr. Buckham has been serving has already sent two notable men from its pulpit directly into seminary positions. One of these was Professor J. H. Thayer, the distinguished teacher of New Testament Language and Literature for so many years at Andover and later at Harvard; the second, a man of almost equal distinction, was Professor J. M. Hoppin of Yale Divinity School and later of the University itself. From the city of Salem came also the greatly beloved Dr. I. E. Dwinell, who gave his latest and ripest years to work in our own Pacific Seminary.

That Mr. Buckham has already won distinction as a rare scholar, preacher and thinker will appear from quotations below taken from strong testimonials by well-known men of strength. His preaching and thinking, prompted by natural inclination, have led him out into the field of theology, so that he has for years past had an increasing leaning toward such a position as has now been opened to him. He will enter upon his work here at the beginning of the next year, the middle of August next, and will bring to it great enthusiasm, a fine personality and unusual gifts.

Says Dr. George A. Gordon of the Old South church, Boston: "Rev. John W. Buckham is an original mind, holding in rare combination the poetic and the philosophical powers. He is a thoroughly trained man, a teacher by inheritance and a lofty spirit. If you can induce him to teach theology, it will be a new and noble day for theology."

President George Harris of Amherst College, who was his instructor in theology, says of him: "Mr. Buckham has many qualifications for a teacher of theology. He is philosophical and literary, a clear thinker and a fine writer—candid, broad, independent in his thinking. In opinion moderate; that is, not at

either extreme. He is a good interpreter.* * * While he is a good preacher, I have always felt that he should be a professor and teacher."

Professor Egbert C. Smyth speaks of him as possessed of "a charming personality, intellectual keenness, penetration, power of co-ordination and combining, philosophical insight, and with this intellectual power great sweetness and candor. * * * He is a thinker as well as quick to learn. His influence over young men would be of the finest."

In like manner President Tucker of Dartmouth College, who was also an instructor at Andover during Mr. Buckham's student days, says: "Mr. Buckham is one of the choicest men in the ministry of New England. He has the rare blending of intellectual and spiritual power, absolutely trustworthy in his thinking as in all other respects, and effective in no slight degree through the charm of his personality."

Dr. DeWitt S. Clark, who has been pastor of a sister church in Salem during the whole of Mr. Buckham's life in Crombie street, writes of him as follows: "A man of rare gifts of mind and heart. His modesty is his charm. His scholarship is pre-eminently honest. His fidelity to duty heroic—as I have known. His hospitality to new truth, hearty and genuine; but he is never rash in statements and would do or say nothing offensively. When he must speak his conviction, he does so fearlessly and unostentatiously, and gives his plain reasons therefor. He is thoroughly and accurately informed as to the trend of present religious feeling and thought. While his mind inclines to the poetic view of truth and his rhetorical tastes are evident in all that he does, still, in the practical application of Scripture he is very forceful. When he makes a study of philosophical questions, he shows no mean ability in grappling with the profoundest; then puts them in a lucid and attractive form. He is an enthusiastic lover of nature and some of his descriptions of its ever-varying forms are worthy of the permanency of the types. * * * He does not sound any uncertain notes as to the Divinity of Jesus Christ, and builds all his preachings on that 'rock.'"

Dr. Charles B. Rice, who is at the head of the Congregational board of pastoral supply in Boston, and who, from the position he holds and the remarkable success with which he has held it, may be counted an expert in the fitness of particular men for particular places; also gives testimonial as follows: "You know the stock from which he sprang. He is a Christian scholar in tastes and habits, by birth, training and by choice of his own. With those of us who know Mr. Buckham our first thoughts concerning him are always those which have to do with the charm of his personal character and with the respect and affection which we bear for him. His genuineness, his sincerity, his moral earnestness, and his refinement in mind and temper have always drawn us strongly to him. * * * As men are now classified Mr. Buckham is liberal in his theological beliefs, but he is conservative in his tastes and instincts and will be more concerned in building up than in tearing down the structures of Christian faith."

Dr. Harris, United States Commissioner of Education, writes: "With regard to Rev. John W. Buckham of Salem, Massachusetts, a graduate of the University of the State of Vermont, I would say that from correspondence with the gentleman and from some acquaintance with his writings, I consider him one of the most philosophic and judicially minded young men of this country, and if he himself would accept the position of which you speak, I should take his decision as evidence that he is qualified to undertake the work, inasmuch as he is so modest that I do not think it possible that he would consent to undertake work in teaching beyond his powers to accomplish. He comes from the University of Vermont, which institution has been for three generations noted for its training of well-equipped philosophic minds."

Many similar testimonies, both oral and written, could be added to these, all showing that Mr. Buckham gives promise of being a valuable acquisition to the teaching force of our seminary.

Acorns From Three Oaks.

Aloha.

More About the Lovely Sacajawea.

This beautiful Indian girl, wife, guide, whom Providence used to aid the intrepid explorers, Lewis and Clarke, in their strenuous march across the continent a hundred years ago, is likely to go down in history beside the graceful Pocahontas. Beside the literary resurrection which Mrs. Eva Emery Dye gives her in her wonderful book, "The Conquest," the Chicago Inter-Ocean proposes a statue for her. Minneapolis, Helena and Seattle papers have given her romantic story at some length and the bright club women of Oregon are talking of the statue of a feature of the Lewis and Clark Centennial. I am glad to refer to this again, for I not only failed to tell how interesting Mrs. Dye's books are, but forgot to name the first one. If any Pacific reader orders either "The Conquest" or "McLoughlin and Old Oregon" from A. C. McClurg & Co., Chicago, and is not satisfied with the "net" price of $1.50, he may wash my face in snow on any Washington mountain he may catch me on during the Seattle Congress. Brethren of the Congress Committee, if your program is not full, please get your brightest Washington woman to make Sacajawea the text of a plea for consideration for the Indian. Will not Mrs. Dye write from her full knowledge of the subject a monograph on Sacajawea, which may be read at every Woman's Home Missionary meeting in the land? So, will the blithe Indian lass pirouette her winsome way into all the women's clubs of our Coast. And to whatsoever city the honor shall come of building a statue to this dusky heroine, we shall all want to make a pilgrimage to see it. I'd like to see her picture on the fair Pacific cover and if the sketch of her life in full first appears in "our Pacific," I shall feel some proper personal pride in it. Every "Indian's Right Club" should have a choice paper on this interesting theme. Hail Sacajawea!

Saratoga's Fourth Annual Blossom Festival.

Tonight the fruit growers meet to compare notes and decide on the day. It ought not be delayed after next week. A cold storm may delay for three or four days. Hot sunshine will burst the buds fast into their snowy bloom. A telephone message may add a postscript to this and fix the date. But this much, friends about the bay, may know. The S. P. R. R. make a round-trip rate from the city at two dollars, including a ride through the orchards for all who notify Levi Scott, Esq., of Saratoga, by card; children under twelve, half-price. The tickets will be on sale at 613 Market street, San Francisco, at the Ferry, at the Fourteenth Street Station, Oakland, and at Park street, Alameda. The excursion train leaves for Los

Gatos, narrow gauge route, at 8:15 a. m. Friends may return at 3:18 and 4:30 p. m. Unless the difficulties are too many there will be response to the request of many teachers, scholars and business friends to have the excursion on Saturday, April 4th. But know all lovers of the country and of California's floral displays, that on any day of Blossom Week a ride in carriage, on wheel, or train, or automobile, is a delight not soon to be forgotten. With the churches of Saratoga this is a festival of pre-Thanksgiving for the harvest which heaven decrees us with banners of blossoms. Man's part in the festival is small; God's is great. Come in uncritical spirit. Come grateful! Come songful! Then a rough truck, a crowded stage, the news that the chicken pie has given out, will not rob you of your joy in one of earth's floral marvels. If rain fall or cold wind wither your excursion hopes and you fail to see Santa Clara's beauty this year, keep a smiling face and hope to come next year.

We who have but this one great day in the year in our rustic calendar will thank our King for three past successful religious flower festivals and hope for others yet to come. You who have the gift of speech bring a short story for the children. We hope to give children great joy this year.

Cheer Him!

With the words "Cheer Him," comes the memory of the glorious exhortation Moody used to give us to encourage Christian workers. You remember how the fireman didn't quite push through the smoke and get hands on the burning cradle and save the babe until the cheers of the crowd roused the hero to his best. Friends, when you get a chance, cheer C. R. Fisher, who has come into the place of the beloved Earl Bingham in trying to get all the unreached boys and girls in California into Sunday-school, and is seeking to improve the quality of Sunday-school work among us. Close notice of him yesterday in the Sunday-school Convention in the Baptist church at Los Gatos confirms the good opinion formed in the cenvention he made successful last year for our Saratoga churches. I know not what State he comes from, but he works like a patriot. Nor do I know his church connection. Yet he speaks the language of Canaan. If he comes your way, cheer him. "Concerning the collection," don't neglect it. He don't seem to be after bullion, but boys. Take your teachers to the conventions. Get them to asking questions of this specialist. Let their light shine beside his to glorify the Divine Christ who loves us and our children. Pray for the homeless man—ever on the go to carry comfort to other homes. Give him the same hearty grip you gave Bingham. Jee Gam says "acorns" are worth something to China. Thank God! Your field will be richer, your heart warmer, your God pleased, if you only cheer his servant and son, C. R. Fisher.

Saratoga.

"The Christian Companion" tells of a "Brother Raccoon John Smith," who, upon being asked how many people he had baptized, answered: "I have baptized about five thousand sinners and capsized about ten thousand Baptists." (From the Christian Work and Evangelist.) Queries: What class calling themselves Christians are going about "capsizing" Baptists? Does baptizing a sinner make him a saint? Does capsizing a Baptist make him a better Christian? Would capsizing this capsizer make him more loveable and more Christ-like?

CHRISTIANITY AND THEOSOPHY.

Rev. R. B. Taylor.

A good deal has appeared in the papers recently about Theosophy, and not everyone knows wherein it differs from Christianity. Inasmuch as this city is the headquarters of the most aggressive branch of Theosophists, we have been compelled to look into its claims, and pass upon its doctrines.

The exterior presented by Theosophy in this place is very attractive, and many tourists are charmed with the glitter and show. A most lovely location at Point Loma, with large and imposing buildings, grounds laid out in splendid fashion, and evidence of vast expenditures of money, give the external aspects of the cult a degree of prestige. Then in the city the magnificent opera house has been purchased by the "Universal Brotherhood," and services are held there every Sunday evening. A printing plant of no mean proportions is also in evidence, and the "Isis" conservatory of music employs some excellent talent.

In addition to all this, and surpassing these as a winner of popular favor, there is an orphanage and school where children are taken from Cuba and elsewhere and trained amid the almost oriental splendor that surrounds Point Loma.

A number of millionaires are supporters of Mrs. Tingley, and the amount of money spent in our city gives weight and significance to Theosophy, which its mere teachings would not have.

Anyone who is interested to know whether the claim put forth by the champions of Theosophy to be in accord with the teachings of Christianity, is true or not, needs but compare the utterances of any of their accredited leaders with the plain statements of Scripture. To the unsophisticated mind, there seems to be a gulf between them, which cannot be bridged by any sort of exegesis. Let us contrast a few of their dogmas with the doctrines of the Bible. The quotations are from only their accredited teachers, for this branch of Theosophy disavows Annie Besant and Col. Olcott.

I. God.—"Theosophy postulates an Eternal Principle, unknowable except in its manifestations, which is in and IS ALL THINGS, and which periodically and eternally manifests itself, and recedes from manifestation" (Wm. Q. Judge).

"God is a Spirit" (John 4:24).

"But to us there is but one God, the Father" (I. Cor. 8:6).

"I am the Lord thy God" (Ex. 20:2).

II. The Fall.—"In the fall of Adam we must see, not the personal transgression of man, but simply the law of dual evolution" (H. P. Blavatsky). "For as in Adam all die, so in Christ shall be made alive" (Paul). "All have sinned and come short of the glory of God" (Paul).

III. Revelation.—"Theosophy is not based upon assumed divine revelation, but upon consciousness" (W. Q. Judge).

"Holy men of God spake as they were moved by the Holy Ghost" (Peter).

"All Scripture is given by inspiration of God" (Paul).

"The Mosaic Bible is but an allegorical screen of the oriental Kabala" (H. P. B.)

Also, "The Mosaic religion was at best a sun and serpent worship, diluted, perhaps, with some slight monotheistic notions before the latter were forcibly crammed into the so-called 'inspired Scriptures'" (H. P. B.)

"And beginning from Moses and from all the prophets, He (Jesus) interpreted to them in all the Scriptures the things concerning himself" (Luke).

"If ye believed Moses, ye would have believed me, for he wrote of me" (Jesus).

IV. Christ.—(a) Birth. Quoting Heb. 5:5, Mrs. Blavatsky says: "This is a very clear inference that Jesus was considered only in the light of a high priest like Melchizedek, another avatar, or incarnation of Christ according to the Father. Also, the writer thought that Jesus had become a Son of God only at the moment of his initiation by water; hence, that he was not born a god, neither was he physically begotten by him."

Christ says: "Before Abraham was, I am." "He that hath seen me, hath seen the Father also." "I and the Father are one."

(b.) Death.—"Do the Scriptures affirm that Jesus gave himself a voluntary sacrifice? On the contrary there is not a word to sustain the idea. They make it clear that he would rather have lived to continue what he considered his mission, and that he died because he could not help it, and only when betrayed" (H. P. B.)

"Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

"Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels."

"No man taketh my life away from me, but I lay it down of myself."

V. Reincarnation.—"This doctrine of reincarnation is the very base of Theosophy" (W. Q. J.)

"This day shalt thou be with me in paradise." (Christ to the penitent thief).

VI. "Karma" vs. Freedom.—"With reincarnation the doctrine of Karma explains the mystery and suffering of the world. The misery of any race or nation is the direct result of the thoughts and acts of the Egos who make up the race or nation. If they did wickedly in the past, they must suffer the inevitable consequences. To this end they must go on incarnating and reincarnating until the effects they have caused have exhausted." (W. Q. J.) Query.—In the name of sound thinking, how long will it take for a cause to become exhausted?

"If the Son shall make you free, you shall be free indeed" (Christ).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (John).

VII. Heaven.—"When the spirit, in Buddhistic parlance, entered Nirvana, it lost objective existence but retained subjective. To objective minds, this is becoming absolute nothing, to subjective, no-thing, nothing to be displayed to the senses" (H. P. B.)

"Nirvana means the certitude of personal immortality in spirit, not in soul, which as a finite emanation, must certainly disintegrate its particles * * * * before the immortal spirit of the Ego is quite free and henceforth secure against further transmigration in any form."

Place over against these statements the Bible doctrine of heaven, with all its glories, its blessed vision of God, its praises to the Lamb who sitteth upon the throne, and choose which you prefer and which bears the stamp of truth.

"In my Father's house are many mansions. I go to prepare a place for you, and will come again to receive you unto myself," etc. (Words of Christ).

Inasmuch as Theosophy is assuming to offer a better religion than the churches, and is sending out its literature to the ends of the earth, it is well to know what the unvarnished doctrines of this cult really are.

San Diego, Cal.

DEMETRIUS.

By Rev. Harry H. Pratt.

It was in Corinth in the early spring of the year A. D. 52. A soft sea breeze, broken by the high bluff to the south, filtered gently through the trees of a little garden in the rear of a fine old Greek house in the well-to-do section of the city.

On a rustic seat under a laurel tree a handsome youth of perhaps twenty years of age sat watching the play of a fountain which was there, and breathing the air perfumed by lilacs and hyacinths. His eyes had a far-away dreamy look; and yet it was plain from his attitude that he was waiting for some one.

Presently from the house-door another youth appeared. His step was elastic, his carriage buoyant, and his eyes flashing with deep, rich light as he approached. Creon, for so the first was called, got up and greeted him with a smile of cordial welcome, saying:

"You seem pleased about something. What is it, Demetrius?"

This second youth was an Ephesian, the son of a certain silver-smith whose name is not unknown to history. The young men had become great friends while both were students at the great university at Athens. Demetrius, now on a journey to Rome, had stopped for a fortnight's visit with Creon. His answer to his friend's greeting was in keeping with his looks.

"I am happy, my Creon."

"Sit down here and tell me why? or perhaps I should ask you to tell me why you should not be happy?"

"We were talking of the Phaedo last evening,—you remember, Creon?"

"Yes, indeed I do, and I have spent this whole morning reading it again."

"Good! Then you recall those words of Socrates where, after telling his friends what he thinks of the future life, he says: 'Those also who are remarkable for having led holy lives are released from this earthly prison, and go to their pure home which is above, and dwell in the purer earth; and those who have duly purified themselves with philosophy, live henceforth altogether without the body, in mansions fairer than these, which may not be described, and of which the time would fail me to tell.'"

"Beautiful words! I do recall them; indeed I was thinking of them when you came into the garden. Are they connected with your present state of joy?"

"They are, Creon," replied Demetrius, "and listen while I tell you how."

"Most eagerly, my friend."

"Well, Creon, you know of the new sect here who call themselves Christians?"

"I do; you know we have spoken of them before this between ourselves."

"I met Paul, their leader, this morning," resumed Demetrius, scarcely noticing Creon's answer. "I have been the whole morning down in a public room near the agora where he, with two others, a man and his wife, whom he introduced as Aquila and Priscilla, are making tents."

"Do tell me how you came to meet him?" cried Creon?"

"Why, in the most natural way in the world," answered Demetrius. "I was walking in the agora. A little scholarly looking man was buying several skeins of thread at a stall. He noticed my student dress and accosted me. I turned to him and at once recognized Paul, the man whom we heard speak in the Areopagus at Athens a year and a half ago.

"I reminded him of that day and told him I had been sorry ever since that the Areopagites interrupted him because it seemed to me he was just reaching the most interesting part of his address. He is a most kindly man, Creon, and when I said this he smiled and asked me: 'Do you believe in the resurrection of the dead? To most Greeks it is foolishness.' And then he asked me if I would go with him. I consented only too gladly. He took me to that room and having presented me to his friends, he gave me a seat and while he sewed he talked to me. Oh, Creon, I wish you had been there, too. I have never heard anyone talk as he does. First, he told me about the literature of his nation and how through it all there ran a note of expectancy which centred in the coming of a Messiah. Then he told me a beautiful tale about a wonderful man who lived in their country only a few years ago, and who was put to death. Three days after he was killed he arose from the dead and not long afterwards was caught up through the clouds into the heavens. He says this man is the Messiah, the Christ; that his death was a sacrifice for sin, and that his rising from the dead is a proof that men will be raised from their last sleep. He went on to tell me that this Christ came from heaven to be a Savior for all men, especially for them that believe. As I listened I believed, Creon, and such joy came into me as I have never known before. You must meet this teacher, too."

"But about Socrates, Demetrius, what is the connection?"

"I was forgetting about that," answered Demetrius. "This is it: After I had sat for hours listening to Paul as he worked, when I was about leaving something was said about the tent-making, and Paul looked up at me with such a gentle look as one's own mother might use, and said: 'My young friend, our bodies are only tents in which we live this earthly life; for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.'"

SCATTERED SHOTS.

"A Miner's Death."

By Tiglath Pilezer.

At our memorial services for our martyred President—William McKinley—there were draped on the wall back of the pulpit two large flags. One of them had a history as interesting as its battle-scarred companion. It was a "home-made" flag, and the lady who made it, told me its story.

"A few years ago we—my husband and myself—were living over the mountain, where Joe was building a large flume for one of the mines. Among the miners was one whom we all called Frank. He was a native of the Azores islands, coming to this country when but a lad. When President Lincoln issued his famous call for 75,000 men, Frank was among the first to enlist. He served through the entire war and learned to ardently love the flag he so loyally followed, and in the defense of which he had been repeatedly wounded. As soon as possible after the war he took out his naturalization papers, thus fully identifying himself with the land of his adoption.

"On the day that President Garfield was inaugurated, Frank landed in California. Hearing of the wonderful wealth of the Siskiyou mining belt, he came to Salmon river and located a claim, which he worked till the time of his death. One day his comrades brought him in with his back broken in an effort to save others. The whole crew were settling some heavy machinery in place when it began to slip. Some of the boys started to run, but Frank saw if the machinery was not checked for a few seconds, three of his mates would be crushed. With no thought for himself, he held it up for them to escape. But at a terrible cost to himself, as the heavy frames slowly bent him backward and broke his back before his startled comrades could rescue him. They drew his bed close to the window so he could see the mines and his beloved mountains. Near the edge of the deep cut was a tall fir tree, straight and symmetrical, an ideal natural flagstaff. Frank had often pictured to himself the glorious Stars and Stripes floating from 'his tree,' as he called it, and had at times spoken about it to us. Now, in his delirium he constantly saw a flag fluttering from it's top.

"It was pitiful to watch him looking so longingly at the tree and hear him tell of his great love for the flag of his adoption. No one in camp but could remember some kindness Frank had rendered. Some quiet, unobtrusive help given or favor granted. I, myself, the only woman in camp, had many and many a time realized his considerate courtesy and thoughtful kindness. When I first came to camp, there was no place for me to stay, but Frank instantly moved out of his shack and offered it to me, while he slept in the barn. We all had much for which to feel grateful to him. One evening as the boys were talking and smoking in the bunk-house after their day's work, some one suggested: 'Say, boys, let's chip in and buy Frank a flag.' Twenty-five dollars was instantly raised, which they handed to me with instruction to 'send out and get the largest and best flag you can for the money.' We sent next morning, as Frank was getting weaker each day. But no flag could we get either in Etna or Yreka. There was no time to send to San Francisco for it, and the boys were all in despair till I said: 'I never made a flag, and I don't know how, but you get me the stuff and I'll try it.' Once more we sent out across the snow for the material. We had to pay the mail carrier $5 to pack it over the mountain. You see it was in winter and all trails were closed except for snow shoes. All the mail, and in fact everything that came in then, had to be packed by men making that hard and dangerous trip.

"When our package finally came, I took it in to him and said: 'Frank, I'm going to make you a flag, but you must tell me how.' If you could only have seen his eyes light up! He tried to raise himself in bed, and with tears in his voice but with glad shining eyes, he began to thank me. How well he remembered the flag, this foreign-born, but true, loyal-hearted American soldier. I can even now hear the note of joy and anticipation in his trembling voice as he told me: 'Six white stripes and seven red, the red at top and bottom. Forty-eight stars on a field of blue, and make it once and a half as long as wide.' So we all went to work. You may be sure there was no sleep in camp that night. While I sewed on the stripes, the boys cut out the stars and fastened them in their places. Every one in camp helped in one way or another. At a quarter past three the work was done. It was barely daylight when 'Long

Tom," our ex-sailor, climbed the tree and nailed the flag at its top. Then he came down cutting away every limb and trimming off all rough places on the bark as he descended.

"I have seen many silken and gold-embroidered army and navy flags; I have seen many beautiful and costly emblems of our great nation, but few sights have I seen more inspiring than that flag, away in the mountains, sixty miles from the railroad, as it fluttered in the breeze against the brightening eastern sky that early winter morning. The rising sun seemed to crown it with a soft halo as it shown so rich in its colors, its stars and stripes so pure in that clear mountain air.

"We opened his window. Painfully he tried to raise himself and with a weak, trembling hand saluted his country's flag. He tried to thank us, but his voice broke and he sank back exhausted. But soon with the dauntless fire flashing in his eye, he ordered the boys to form in line, and then, led by the dying patriot, all saluted the flag and gave three times three. He died two days later. The boys cut the tree down to get the flag, and with it they covered his miner's coffin. Then raising the coffin to their shoulders and followed by the entire camp, the funeral procession wound down and around the mountains to the burial ground, five miles away. No sound was heard but the footsteps of the boys and their subdued voices. All around the silence of the eternal hills, their sides forest-covered and towering aloft, seeming to uphold the blue vault of heaven. Truly he was buried in God's temple. As best they could they gave him a military burial, a squad of four old soldiers firing the salute with their Winchesters. After the funeral the boys brought the flag home and gave it to me. And now," the lady concluded, "Frank's flag so sacredly dedicated, is to be used for church purposes whenever needed."

I never see that flag now but my heart warms within me at the memory of Frank's life-long loyalty and devotion to it, and also the deep, sincere, true-hearted generosity and kindness of the miners to their comrade who gave his life for theirs. "Greater love hath no one than this, that a man give his life for his friends."

Woman's Board of Missions for the Pacific

The many friends of Mrs. G. M. Fisher, who is now in Japan, will be pleased to read the following extracts from a recent letter from her:

"After a month in the Hawaiian Territory, we landed at Yokohama the 22d of December, and the evening of the 24th brought me to the Home in Matsuyama, to which I have been looking forward during the whole journey. The time has been full of pleasant experiences, of novel sights and delightful meetings with old and new friends.

"At the home of my son in Tokyo, I met not only the Y. M. C. A. Secretaries and their wives, and missionaries of various denominations, but young men who have been sent out from our University of California to be employed as teachers by the government in high schools, and who are in Japan with the purpose of improving their opportunities of teaching Christianity. They are most of them in towns where there are no foreigners and no Christians. One of them was requested to desist from his Christian teaching, but he replied that he could not do so; and that they could get no one capable of filling his position for the salary they were paying him, who would not teach the Bible. He carried his point."

Mrs. Fisher visited Kobe, where her sister, Miss Talcott, is to remain. Here she was made welcome by Miss Barrows and others. She visited the Miss Home and her Glory Kindergarten, and also met Dr. and Mrs. Doumus Scudder, who are to go to Honolulu soon. She has only words of praise for Kobe College.

About January 15th she went to Kyoto. She says the buildings of the Doshisha are well located, and the dwellings of the missionaries and helpers are more compactly located than at Tokyo. Of Miss Denton, she says: "She came to see us the evening of our arrival, as did all the rest of our mission, and I went over to see her and the girls' classes. The school is quite near Dr. Learned's, where I was stopping. Opposite are parks that were formerly occupied by retainers of the royal family and the old palace grounds."

A Faculty Reception was tendered to Mrs. Fisher as a vice-president of the W. B. M. P., at which an address of welcome by President Kataoka was read. An official remarked that they did not often get a vice-president there and they must improve the opportunity. Mrs. Fisher modestly said she was no longer vice-president, but only honorary vice-president, but Dr. Learned said that in Japanese that was even more grand-eloquent. So she was obliged to yield and sustain the character assigned to her. Of this she says: "I do not like to think how great will be your consternation when you learn how the reputation of the W. B. M. P. has been borrowed." (We have no fears on that point.—S. M. F.) The next morning she attended the exercises at the Doshisha, in honor of Nusima's birthday.

Of Miss Denton and her work, she says: "The other missionaries unite in saying that Miss Denton is self-sacrificing, giving herself and all that she has for the girls, more than they think she ought. When I asked if the girls appreciated it, the reply was, 'Oh, they love her.'"

QUARTERLY MEETING OF W. H. M. U. OF NORTHERN CALIFORNIA.

The springtime quarterly meeting of the W. H. M. U. was held as an afternoon meeting only, on Thursday afternoon, March 19. The meeting was small in numbers, but held in the Congregational rooms at the Y. M. C. A. building, San Francisco, with a program both interesting and instructive, it proved to be a helpful and inspiring meeting.

The meeting was called to order by the President, Mrs. F. B. Perkins, who, after the singing of the familiar hymn, "Jesus calls us o'er the tumult," offered an earnest prayer.

After the reports of the Secretary and Treasurer were heard, letters from Miss D. E. Emerson, Secretary of the Bureau of Woman's Work in the A. M. A., and from Rev. Theodore Clifton of the Congregational Education Society, gratefully acknowledging the aim of our Union to help in the work of these societies during the current year were read. Mrs. Perkins explained that the specific objects in these two societies are: in the A. M. A. $100 toward the salary of Mrs. Hoyt, one of our missionary teachers at Grand View, Tenn., among the mountain whites, and in the Congregational Education Society, $100 toward the salary of Mrs. Collins of Cubero, Mexico. The plan of the work for these two teachers, and for all of the work of the W. H. M. U. for the current year has been concisely stated by the Corresponding Secretary, Mrs. E. S. Williams, in a printed leaflet, which it is hoped may

come into the hands of all members of all our auxiliaries.

The organization of one new auxiliary was reported—at Green Valley. The Corresponding Secretary reported most encouraging letters from all auxiliaries, replying to letters suggesting amounts to be raised during the year.

The program for the afternoon was exceedingly interesting, and was furnished entirely by the auxiliary of the First church of Oakland, with "The Entrance of Christian Education into Alaska" as the subject.

The program showed a great deal of careful thought and work. A number of special charts, maps and mounted pictures, showing the exact location of mission stations, schools and churches, and plainly indicated, made the facts as they were given in the several papers very real and living facts.

Beginning with the work of the "Russians and Roman Catholics," in which Mrs. Weston told many interesting things about these earliest missionaries in Alaska, there followed next a paper prepared by Mrs. Jones on the work of the "Episcopalians," and another on the work of the "Methodists and Lutherans," by Miss McClese. Mrs. Barbour gave some facts regarding the "Metlakatla Mission" and also some facts regarding the "Congregational" work. A most tender and earnest prayer in behalf of all these missions, and of all the missionaries together with all their interests in this far northland, was offered by Mrs. Peck.

At appropriate intervals in the program the repeating together by all—the Twenty-third Psalm and the singing of "My Faith Looks Up to Thee" and "America" lent earnestness and impressiveness.

We could but wish that many more of the women of our churches were present to enjoy the benefit of a program so carefully prepared.

At the conclusion of the program a report from Miss Piper on the Cradle Roll, and a report from Mrs. Rader, one of the Associational Secretaries, were heard.

The meeting closed with singing of the Doxology

The Sunday-School.

BY REV. W. H. SGUDDER.

Lesson 14. **April 5, 1903.**

Paul's Farewell to Ephesus. Acts 20: 28-38.

The lesson in outline. Paul leaves Ephesus after the riot, spending some ten months revisiting the churches established on his second missionary tour. After reaching Corinth he started for Jerusalem, stopping at Philippi, Troas, where Eutychus was restored to life, and Miletus, 35 miles from Ephesus. Finding there was sufficient time, he sent for the elders of the Ephesian church, and on their arrival delivered the most touching farewell. The scene is worthy of a master artist's pencil and brush.

1. A model minister. V. 18-21.

What character of minister are the churches looking for? A popular man, an intellectual man, an efficient organizer, an attractive speaker. Good qualities surely, but Paul does not emphasize any of them in his nearly three years' service at Ephesus. He recalls, with satisfaction (1) his service was consecrated and his purpose single. He served the Lord, not trying to divide his ministry for ordinary profit or pleasure. Humility characterized this service. (2) He had put his conscience, not his judgment, into his work. (3) He had wrought with "tears" for what? Tears of sympathy, of disappointment, of joy. Tears often measure a man's labors by revealing the deep emotions of the soul. (4) He had endured persecution, of heathen—yes, and of Jews also, which was harder for Paul, the "Hebrew of Hebrews." (5) He had spoken that which was profitable for them, a very difficult thing, requiring tact, courage, judgment, and self-conscious authority. (6) He preached in public, but visited the home also, to get in touch with the individual. (7) His theme was "Repentance toward God, and faith toward our Lord Jesus Christ." Let the churches look for that kind of minister, and doubtless there will be great upbuilding and spiritual culture. It does not strike the average church member that he and a score more are responsible for much that comes from the preacher, but, as a fact, a congregation is thus responsible, especially in these days of easy change in the ministerial office. The minister that remains is the one that "fits," fits the sentiments and desires of the congregation. How would it do to call a minister for what we need rather than for what we want!

2. An undaunted Christian.

It takes bravery to meet hard circumstances when they come, but there is a peculiar courage of very high order needed to go where we have been forewarned of opposition and trouble, especially when there is no thought of retaliation, or even of defense. But that is the calibre of Christian heroes. Walt Whitman in extolling our country once said that it was due to our grand prairies, splendid muscle and Rocky mountains. But Sidney Lanier, in a feeling of indignation, responded, "You can't can't make a republic of prairies, and muscle, and Rocky mountains. Republics are made of spirit." So the Republic of God is made of spirit, undaunted, self-sacrificing, loving spirit, which declares, while knowing that bonds and afflictions await a man, "None of these things move me."

3. Paul's solemn injunctions to the elders of the Ephesian church. The words must have come with great impressiveness, because Paul had just announced that they should never see him again. The words apply as well today. (a.) There are external dangers for the church to guard against. Like wolves outside the fold they seek opportunity to enter and destroy. Paul may have had in mind those very incidents we have been studying. The strolling Jews trying to use the name of our Lord to drive out evil spirits; malicious Jews who spake evil of the Way; idolators who raised mobs against the believers, all of these and many more would crowd upon the life of the church. There was, however, the advantage of knowing the true nature of the beast that was attacking them. Much more difficult is it when Satan comes as an "angel of light." Gross forms of evil are a warning against themselves, but the finer kind are often sought after. In Rev. 2: 2, the Ephesian church is commended because it could not "Bear them which are evil," showing that being forewarned was forearmed. (b.) Dangers, too, of internal origin would come upon the church. Rev. 2: 6 mentions a sect called Nicolaitanes, who seem to correspond to the description in verse 30. They spoke perverse things to draw away disciples, teaching the same doctrines as Balaam; inducing them to take undue advantage of the law of liberty from the Mosaic injunctions emphasized by Paul in his epistle to the Galations, and, further, opening the door to the basest conduct by participating in the heathen feasts. Leaving

aside the grosser evil, is there not present danger from an abuse of the "Law of liberty" in the church? From the Apostles time till very recently the "World" was looked upon as a hindrance to spiritual life and growth, now it is proclaimed as an aid to them. Coupled with the independence of present thought, such a conception of the world brings danger. The "World" can never hinder one who has strong spiritual life, nor harm one who struggles to spiritualize the environment which he lives in. But the powerful attraction of the "World" meet very strong desires in most of us, and the danger lies in using the law of liberty to so mingle with what our environment offers, as to be de-spiritualized by it. It makes considerable difference whether you can warm the freezing air in a room so as to maintain your vigor, or whether it remains cold enough to benumb, and finally freeze you to death. Much of the danger to our spiritual life arises within the religious camp itself.

4. The sense of Christian responsibility.

Stronger impressions than those of v. 28, are scarcely to be found. I do not know how far organization was carried in the early church, probably it was very simple and not a tithe of present day machinery existed. Paul addressed those who had the oversight of the church then. I feel certain he would have applied his remarks to teachers of Sunday school classes, officers and committee heads of Endeavor societies, to all, in short, who are in responsible positions. We are not told how these "Elders" came to their office. Probably by selection from the congregation based upon fitness for their work. But Paul did not regard this as the foundation of their responsibility. "Take heed unto yourselves and to all the flock over which the Holy Spirit hath made you overseers." Compare Acts 1:24 and 13:1-3. They were commissioned by the Holy Spirit, and accountable to Him. This fact is food for much thought, especially in connection with the second expression in the verse. "The church of God, which he has purchased with his own blood." A more solemn statement in regard to the church is not to be found. Peter says ye were redeemed "with the precious blood of Christ" (Pet. 1:18). But Paul says more. By one of those bold figures which man could never have dared to think of, had not God first taught him to use them he raises yet higher the amount of this ransom. As though determined that none should be ignorant of its amazing worth, he says, when speaking of the church, "God purchased it with His own blood" (Bradley). Let us come back to our valuation of the church. Responsibility is always increased in view of value. The Holy Spirit sets us in our office as elder, teacher, pastor, and holds us responsible for that which was acquired by our God, at the cost of "His own blood."

5. The affectionate farewell.

A beautiful commendation first. Paul knew God as they did not, because of his peculiar experiences and larger knowledge and he realized by sharing in God's love, fidelity, strength, and wisdom what such commending meant. The "Word of his grace" is ours as well as the Ephesians, the "Word" of truth, of promise, of God's thoughts, and plans, and purposes. The "Word" capable of building Christian character, and fit us for our inheritance, the "Word" through which the Holy Spirit operates on our souls, to weave in them that "Holiness without which no man shall see the Lord." He exhorts them to "Love one another" by sharing each others burdens, giving us a pearl from the lips of Jesus which we otherwise should have been deprived of, "It is more blessed to give than to receive."

Baxter's summary of this address is good enough to cut out and frame. It runs in this wise:

Here we are taught: Our general business,—serving the Lord; our special work,—taking heed to ourselves and all the flock; the substance of our doctrine,—repentance toward God, and faith in our Lord Jesus Christ; the places and manner of our teaching,—publicly and from house to house; the object and internal manner,—warning every one, night and day, with all humility of mind, and with tears; the faithfulness and integrity that are required,—I have kept back nothing that was profitable unto you; I am pure from the blood of all men, for I have not shunned to declare the whole counsel of God; the innocence and self-denial to be used,—I have coveted no man's silver nor gold; the patience and resolution to be exercised,—none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus; and once more, the motives to engage us to all this,—the Holy Ghost has made us overseers; the church we feed is the church of God, which He hath purchased with His own blood. Write this upon your hearts, and it will do yourselves and the church more good than twenty years' study of those lower things which often employ your thoughts; which, though they get you greater applause in the world, yet, if separated from these, will make you "but sounding brass and tinkling cymbals."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

What the Parable of the Good Samaritan Teaches Us —Luke x: 30-37.

April 5, 1903.

Like that of the Sower and the Prodigal Son, this is one of the constructive parables of Christ. It is a window into his mind and luminous with heavenly lights. It was spoken in answer to that insistent question of the times, "What shall I do to inherit eternal life?" The "certain lawyer" of this passage was not the young man who came running to Christ out on the Perean road, but he had the same burden on his mind; he longed for his best, and he wished to be perfect and so enjoy the true spiritual life of the soul. True teacher that he always was, our Lord endeavored to draw this lawyer out and thus unfold the answer from his own mind; in other words, he sought to educate him. How knowest thou the commandments? This was a compliment to the law and another evidence that Christ came not to destroy but fulfill. It was a compliment to the lawyer and a suggestion that he was a worthy enquirer. On his faithful repetition of the law of love, as rendered in Leviticus and Deuteronomy, he was again complimented—"Thou hast answered right, this do and thou shalt live." Now it was due either to the lawyer's love of debate or to the fact that he detected in the Master's keen reply a tacit though most kind and courteous criticism, that we have the parable. Was there an inflection in the Master's speech when he said, "This do and live," that seemed equivalent to a veiled reproach, or was there something in the pentateuchical force of that word "neighbor" that harmonized unpleasantly with current Jewish views? The lawyer was just a little touched. He would justify himself, and sought an opportunity by the further

question, "And who is my neighbor? So much of explanation seems needed to differentiate the Christian from the Jewish view.

* * *

The parable is a beautiful illustration and manifestly a true answer. It is fiction not improbably founded upon fact. Imagination working in spiritual spheres. It is imagination untouched by fancy for its currents run deep and its vision is highly exalted.

It opens broadly as its teaching was to be as wide as the needs of the race. The subject of neighborly kindness was a "certain man" a member of the "genus homo" or the "human species." He was not a Jew nor a Gentile necessarily. We do not know who he was. Christ did not mean we should. For the parable teaches a humanity as boundless as the sea of life. Our love is to go out to man as man wherever man is found, regardless of race, color or previous condition of servitude." This is racial solidarity from the Christian viewpoint, and gives every human being an organic place in the great life tree, denying it to none.

* * *

The Jericho road represents the world—deeper and deeper into which the soul is plunged as it journeys from the real Jerusalem, in God. The thieves are the foes without and the foes within that wage the warfare of the pit, robbing the soul of its best, wounding it and thus robbing God of His image. The figure is striking, but none too strong. The Jericho road is an emblem of the heart, an Eden attacked by thorns and thistles, in which serpents lurk with poisoned stings. Through this wilderness, in which sin and Satan beset and wounded souls are lying, Christians are passing—priests, Levites, Samaritans, all men, all made for neighbors and fashioned to love one another. Who is the true neighbor? The one who has compassion. Whether he be priest or Levite or Samaritan, whether he be Jew or Gentile, whether he be a child of Abraham or only a "stranger" it matters not. Out of the lawyer's own lips came the answer that Christ and the illumined human spirit approves "He that had mercy on him."

* * *

Every true Christian is a good Samaritan, and acts the neighbor to any who have fallen among thieves. Whether white, or black, brown or yellow or red. This burden is upon us all. It applies to all ranks and classes, all ages and conditions. The wounded man is everywhere. Every road in life passes by him. The opportunity is given to us all and the Christlike soul will never be as the priest or the Levite, but always as the Good Samaritan, for "Where Christ, there love is," and "Thou shalt love thy neighbor as thyself."

* * *

The Good Samaritan is a lesson to us as to the kind of help to give to those in need. He gave money, he provided for the injured man at the inn, but he did more than that, he ministered to him personally, binding up his wounds and setting him upon his own beast. There is a long-distance sympathy and a long-distance philantrophy, that while it may heal and soothe,does not comfort and relieve as that which comes from the contact of hand to hand and heart to heart. Personal ministries are the most compassionate. Men are dying, hearts are breaking, bories are aching in this world for just such tender and merciful kindness as was shown by this Samaritan. There are those who think that if they pay some one else to do their ministering and dispense their charities, it is enough, but the Master did not think so he said to the "certain lawyer," "Go thou and do likewise." And he has added to all these ministries a reward, "And whosoever giveth unto the least of these a cup of cold water in the name of a disciple, he shall in no wise lose his reward."

* * *

The parable is an object lesson in brotherhood. We are all children of one heavenly parent. God a father, man a child, the race a family, the universe a home. These are distinctive Christian ideas. Would a brother see another in need of a home and not minister to him? So ought we to any of our race. Are any in need anywhere? Then we should all be Good Samaritans ministering either human or spiritual comforts as they may be demanded.

Church News.

Northern California.

San Francisco, Ocean View.—Sunday-school growing. Finances in good condition. The few faithful ones earnestly trying to "work out the salvation" of their church and Sunday-school. They deserve help and encouragement.

San Francisco, Sunset.—A Junior Christian Endeavor Society was organized last Sunday afternoon, which promises to be a permanent and successful work under efficient leadership. The Senior C. E., which is doing good work, gives a social and entertainment this week, in which the people of the community are taking considerable interest. The Sunday-school now numbers eighty members, with an average of about sixty-five. Other lines of work are likewise progressing.

Southern California.

East Los Angeles.—The pastor, Rev. C. P. Dorland, read his resignation at the last prayer-meeting, to take effect the last of June. This will close his six years of service with the church, during which time it has more than doubled its membership; every department of work is thoroughly organized; there is no debt and the whole church is in a most prosperous condition. It is with great regret that the relation of this church and pastorate is to be severed. Last week was the annual Missionary Meeting, in our church, and a most excellent program had been prepared by Mrs. C. P. Dorland, consisting of papers on the "Needs in the Mission Fields," of recitations in costume, music and reminiscences; the collection was a little over $100. The pastor and Rev. Henry Kingman of Claremont exchanged pulpits last Sunday. It is quite uncertain as yet whether we will be represented at the Pacific Coast Congress as the time of its session seems very inopportune.

Notes and Personals.

The Men's Club of the First church of Berkeley has undertaken to raise $5,000 for a new pipe organ.

The Rev. M. J. Lufark has returned to his work in Calaveras county. He expects to return later to San Francisco for further treatment in the Lane Hospital.

The Santa Clara Association will meet with the church in Campbell, on Tuesday and Wednesday, April 7th and 8th. Rev. C. G. Baldwin is the Moderator.

The Chinese Mission in San Diego celebrated its eighteenth anniversary on the 15th. The exercises were

held in the First church. Addresses were made by Dr. W. C. Pond and the Rev. Jee Gam.

The figures for the missionary barrel opening in Pilgrim church, Oakland, mentioned in The Pacific last week should have been $70.56 instead of $7.56. The contents of the barrels which have been received since bring the total amount up to something more than $80.

The Congregational ministers of San Francisco and vicinity had the pleasure last Monday of listening to a very interesting paper by the Rev. Dr. Eugene Avery of Oakland on "The Place of Dwight L. Moody in the Religious World." Dr. Avery was for several years pastor of the Westminster Presbyterian church of San Francisco.

Rev. and Mrs. C. R. Brown of Oakland have invited the members of the Congregational Ministers' Meeting to hold the meeting next Monday in the First church of Oakland, to bring their wives and be entertained by them at lunch; and then to listen to an organ recital on the new pipe organ. The meeeting will be at the usual hour, 11 a. m. Dr. Willey will speak.

One whose mind and heart go out in the interests of the fellowship of the churches sends us the following good suggestion: "It would pay many of our churches to raise a fund and send their minister to the Pacific Coast Conference at Seattle in May. If some one would take it up, or the C. E. Society, or the Sunday-school, it can be easily done. All it wants is some one to push it a little. How it will cheer the pastor's heart! How much better sermons they will get! What good it will be every way to him and to them! It pays to get the pastor to go to such meetings. If you cannot raise the whole amount $10 or $15 may be enough to get him to go. He can pay part when he is not able to pay the whole. Try it, brethren, in our churches. Let some C. E. worker undertake it, or a Ladies' Aid push it. Persons will often be glad to give for it if you tell them, but some one must start it."

STATISTICAL STATEMENT.

The statistics for the year ending December 31, 1902, show that the total membership of the Congregational churches of Northern and Central California is 11,350. The additions during the year were, by confession, 658; by letter, 736; total, 1,394. The losses were: by death, 125; by letter, 555, by dropping from the roll, 442; total, 1,122, a net gain of 272. Adult baptisms were 235; children baptized, 415.

In Sunday-schools, 11,047. Eighty-one Y. P. S. C. E. report 3,535 members.

The benevolences of 94 churches amounted to $43,676. Of this amount 88 churches gave $7,576 to foreign missions and 92 gave $11,929 to home missions. Education received $3,919; church building, $4,665; the Sunday-school and Publishing Society, $976; the A. M. A., $1,721; Ministerial Aid, $305; and other objects, $12,585.

Home expenditures, $141,641.

The net gains and losses for the year may be summed up as follows: One new church (Oak Chapel, Oakland); 9 churches dropped from roll; net loss, 8.

Members, gain 272. Sunday-school membership, loss 142. Benevolences, loss $1,966. Home expenses, loss, $23,610. The number of churches on our roll is 129, but of these, two names of churches are retained temporarily on the list, although they have no members and seven or eight others have each 5 or less members.

The largest church, as usual, is the First in Oakland with 1,243 members, after having given to Oak Chapel 92 members. The second in size is the First of San Francisco, with 731 members, a gain of 53 in the year. Santa Cruz ranks third with 520 members; Bethany, San Francisco, ranks fourth with 405; San Francisco Third, ranks fifth with 374; Berkeley First, with 358 members, comes next; then follow San Jose, with 283; San Francisco Plymouth with 280; Alameda with 229; and Pilgrim, Oakland, with 203.

Fruitvale has grown from 63 to 100. Zion German church, Fresno, increased from 101 to 186. Of other churches some have gained and more have lost.

The year's growth was far below what, in this growing State, it should have been, and of aggressive work we seem to have done little or nothing.

H. E. Jewett, Statistical Secretary.

Oregon Letter

By George H. Himes.

The time has come in the history of the First Congregational Church of this city when it proposes to begin an effort to free itself from the incubus of debt which has been resting upon it for so long a time. With a pastor whose six months of service has demonstrated that no mistake was made in calling him to this field—a service constantly growing more effective by reason of its drawing power and its influence in arousing enthusiasm on the part of the people—and with business conditions constantly improving, it would seem as if there could not be a more opportune time to lay off the burden. Dr. House appointed a general committee of seven this morning—four ladies and three gentlemen—to undertake this work and lay out a plan of procedure, and it will begin at once.

The call by the church and Society to Dr House several weeks ago to become the permanent pastor and be installed has been fully considered by him, and at the morning service a letter was read accepting the call. The date of the installation service has not yet been fixed, but it will probably be some time in May, perhaps just after the close of the Pacific Coast Congregational Congress at Seattle on the 18th of that month.

It has been the good fortune of the writer to recently secure for the Oregon Historical Society the journal of Rev. Jason Lee, the first Protestant missionary to the Pacific Coast. I transcribe the record of the day of his arrival at Vancouver:

"Vancouver, Tuesday, September 16, 1834.—This is the first opportunity I have found to journalize since Saturday. Contrary to my expectations we were able to proceed, and encamped a short distance from the Cascades. Sabbath morning proceeded to the falls and made the portage of one mile, carrying two loads each, and then returned to let the boat down with a line, but it struck upon the rocks and the men being unable to remove it, I went to their assistance, and with considerable difficulty we succeeded in getting it over. But what rendered it very disagreeable was that the rain was pouring constantly. We tarried long enough to eat a bite, and proceeded. Camped near Sunset drenched in rain. Built a good fire, pitched our tent, and all but myself slept in wet clothes. Monday started at 7 o'clock. Called at a sawmill built by the H. B. C. They are building a new mill, and the workmanship does honor to the master. The scenery of the Columbia below the Cascades is the most delightful I ever be-

held, but he could get only a partial view of the mountains on account of the mist in which they were enveloped. Arrived at Fort Vancouver at 3 o'clock; found the Governor and other gentlemen connected with the fort on shore waiting our arrival, and conducted us to the fort and gave us food, which was very acceptable, as we had eaten our last for breakfast. We received every attention from these gentlemen. Our baggage was brought and put into a spacious room without consulting us and the room assigned for our use, and we had the pleasure of sleeping again within the walls of a house after a long and fatiguing journey replete with mercies, deprivations, toil and prosperity. I have been much delighted today in viewing the improvements of the farm, etc. The dinner was as good and served in as good style as in any gentleman's house in the East. Fine musk and watermelons and apples were set before us, which were indeed a luxury after the dry living we had had for some time. After dinner took a turn in the garden and was astonished to find it in such a high state of cultivation. The orchard is young, but the quantity of fruit is so great that many of the branches would break if they were not prevented by props. Dr. McLoughlin, the Governor of the fort, seems pleased that missionaries have come to the country, and freely offers us any assistance that it is in his power to render. It is his decided opinion that we should commence somewhere in this vicinity. O, Lord, do Thou direct us in the choice of a location. This evening received the joyful intelligence that Captain Wyeth's brig was in sight. It is a matter of joy, because the last we heard it was on a sandbar some seventy miles below, and we feared we should be obliged to go down for our goods. Is not the hand of Providence in all this? Would to God that I could praise Him as I ought for His gracious dealings with us. It is now past 11 o'clock, and I must commend myself to divine care and retire."

After a several days' trip up the Willamette Valley Mr. Lee returned to Vancouver, and on Sunday, September 28, 1834, he held divine services for the first time. I quote the record for that day:

"A. m.—Essayed to preach to a mixed congregation, English, French, Scotch, Irish, Indians, Americans, half-breeds, Japanese, etc., some of whom did not understand five words of English. Found it extremely difficult to collect my thoughts or find language to express them; but I am thankful that I have been permitted to plead the cause of God on this side of the Rocky Mountains where the banners of Christ were never before unfurled. Great God grant that it may not be in vain, but may some fruit appear even from this feeble attempt to labor for Thee.

"Evening.—Preached again, but with as little liberty as in the morning; but still I find it is good to worship God in the public congregation. My Father in Heaven, I give myself to Thee, may I ever be Thine, and wholly Thine—always directed by Thine unerring counsel, and ever so directed as to be most beneficial in the work and bring most glory to the Most High, that I may at last be presented without spot and blameless before the throne."

The management of the Willamette Valley Chautauqua Association, headed by Mr. Harvey E. Cross of Oregon City, is getting its plans for the annual meeting at Gladstone Park in July, in excellent shape. Senator John P. Dolliver of Iowa, will lecture on "Public Virtue," and Rev. Newell Dwight Hillis, of the Plymouth church, Brooklyn, N. Y., has been secured as another one of the speakers.

The house of worship of the Oregon City Congregational church will soon present a fine appearance, as a contract has just been entered into to repair, paint and recarpet it.

By a recent letter from Rev. Morton D. Dunning, Japan, to friends in Forest Grove, it is learned that both he and wife are in good health and enjoying their work. Before leaving Forest Grove he contributed liberally to the fund for the erection of the new church, and again in this letter he sends a substantial gift to the fund.

A concert is to be given on April 3d, in Marsh Hall, Forest Grove, for the benefit of the building fund of the new church.

For several months past work preparatory to the establishment of a condensed milk factory has been going at Forest Grove. The plant involved the outlay of a large sum of money, and is now in operation and the outlook for business is exceedingly good—far better than the promoters anticipated when they selected the location. This college town is situated in the heart of one of the best milk-producing region that can be found anywhere, and the impetus to the more thorough development of the country will be very great. When the factory gets into thorough working order it is said that it will disburse $30,000 per month for milk.

The winter term of Pacific University closed last week. The year is progressing very favorably, and the outlook is most hopeful.

March 2, 1903, was a red-letter day in the history of the Portland Women's Union, as the $5,000 mortgage was burned in the presence of nearly all of its members. The Union was organized 15 years ago, and its object was to provide a home for the benefit of young women who had no home in the city. Through these years scores of young women have been aided by the beneficent effort of the ladies who organized the Union, and it now has a firm hold upon the sympathies of the Portland public. As the demand for additional rooms is now very great it is expected that a substantial addition to the present building will be made in the near future.

Portland, March 22, 1903.

Inland Empire Letter.

By Iorwerth.

In the death of Dr. A. J. Anderson, there has passed away one who has filled an important place in the educational history of the Northwest. He did excellent work as an educator during the formative period of the institutions which he served, viz.: Pacific University, Washington University and Whitman College. Dr. Anderson was born near Belfast, Ireland, of Scotch parents 73 years ago. His parents immigrated to this country when he was a year old. He was educated at Knox college, graduating in 1856. He came to Oregon in 1869, and was a teacher of Mathematics at Pacific University for five years, after which he taught in Portland High school. In 1877 he was appointed president of Washington University at Seattle, which position he filled with credit for six years, when he became the principal of Whitman Seminary, Walla Walla, Wash. Under his administration this institution developed into a college and made substantial progress in every way. He retired from active work about ten years ago and has been living with his sons and daughter. During the last year his physical condition has been such that he was cared for at St. Peter's hospital, Olympia, Wash., where he passed away on the 17th inst., several of his

children being at his bedside. The body was taken to Walla Walla for interment by the side of his wife. Funeral services were held at the home of his son, Professor L. F. Anderson, conducted by Rev. Austin Rice and President Stephen B. L. Penrose. The pall-bearers were all men who received their college education at Whitman during the presidency of the deceased, now prominent professional and business men. About a hundred young men of the college escorted the procession to the cemetery. A memorial service will be held at Whitman College in the near future.

The following is the estimate of the editor of the Walla Walla Union of the deceased: "The death of A. J. Anderson, former President of Whitman College, ends a career of usefulness which is in separably woven into the history of Washington and Oregon. Having been principal and president of different universities and institutions of learning in both States, he bore the "heat and burden of the day," while his successors can now reap the results of his pioneer service. Next to Marcus Whitman none has been more helpful to the growth of Whitman College than the deceased."

The pastors of the Presbyterian, Baptist, M. E., South, and Congregational churches of Pendleton, Ore., decided to observe Lent by holding daily meetings, afternoons and evenings. They have been in progress for over three weeks with increased interest. The afternoon meetings are held alternately in the churches represented in the union and are devoted principally to Bible readings and prayer to prepare Christians for service. The evening services are helr in the Baptist church and the pastors preach in turn. Perfect harmony and fellowship prevail and a deep impression has been made upon the city. It prophesies a new era for the place, which has had rather an unsavory reputation.

Rev. A. R. Johnson, Sunday-school missionary for Northern Idaho, is to devote a part of his time to Eastern Oregon, during this summer, beginning in April.

Our versatile and virile President rises easily to great occasions. Himself an adherent of the staunch old Dutch Reformed Church, he knows how to respect and praise heroic devotion to religious principle whereever he finds it. He paid an eloquent tribute to the founder of Methodism in his address delivered February 26th at Carnegie Hall, New York, at the celebration of the two hundreth anniversary of the birth of John Wesley. It was more than a eulogy, it was also a fervent and practical appeal. President Roosevelt is well versed in the history of the past, but he does not live in the past; he is not even of yesterday, but of the latest moment of today. He counts religion a part of the woof of citizenship. He combines lofty ideals with intense practicality. He makes no speech in which he does not preach some high doctrine and teach some noble lesson. After speaking of what the pioneers of Methodism had accomplished in America, the President said: "But if we are to succeed, the spirit in which we do our work must be the same as the spirit in which they did theirs. These men drove forward and fought their way upward to success because their sense of duty was in their hearts, in the very marrow of their bones. It was not with them something to be considered as a mere adjunct to their theology, standing separate and apart from their daily life. They had it with them week days as well as Sundays. They did not divorce the spiritual from the secular. They did not have one kind of conscience for one side of their lives and another for another."

We are very hopeful that great good will be accomplished by "The Religious Education Association," which has now entered upon its career. Various reports of the Convention held in Chicago have been received. We gave our readers a brief account of the proceedings in a recent issue. The impression made on us by the reading of these reports is that the Convention was composed of enthusiastic but sane men, who were of one mind as to the religious and educational needs of the day, and who were determined to meet them in a progressive spirit by employing the best measures at their command. All who were present agree that it was a notable assembly. Twelve denominations were represented, so that within strictly Protestant lines it was virtually an ecumenical body. Its influence and spirit are to be perpetuated through the work of "The Religious Education Association," which was its creation. The new organization, by its system of departments, will carry stimulus and help to all existing agencies, assisting all, antagonizing none. It will speak for itself in due time; we may await its initial suggestions with hearty expectation.

A poem from Persia, prettily bound, is much in evidence on the parlor tables of some of our dainty dilettanti. Its charm doubtless consists in its pessimistic audacity. For example, the chief end of man is asserted to be the amusement of His Maker. The reader is only a chess-man, moved about by an unfeeling Power on the board of nights and days, until brushed aside into the closet of Darkness. He is only a ball, struck hither and thither by an omnipotent It until tossed away into oblivion. He knows not whence he came, nor why; he knows not why he goes, nor where. His Creator is amused, and for that alone, according to Omar Khayyam, he was called into being. That will do to thrill triflers, but to make others serious and strong this is still needed: "Man's chief end is to glorify God, and to enjoy Him forever."

Poor Finland! The Russian government is determined to crush out the last vestige of its ancient liberties. Many of the brightest of the hardy inhabitants, rather than submit to their oppressors, are seeking homes in other lands. We trust that America may prove an attractive country to these brave and virtuous people.

Says Booker T. Washington: "If nothing else had done so, the Christ-like work which the church of all denominations in America has done during the last thirty-five years for the elevation of the negro would have made me a Christian."

The American Revised Version of the Bible is making friends rapidly. It is regarded by those who make daily use of it as the best version in English thus far attempted.

DIED.

Very suddenly, on Friday morning, March 13, 1903, at Elma, Chehalis county, Washington, William H. Ruddell, a brother-in-law of George H. Himes of Portland, Ore. Mr. Ruddell was a native of Adams county, Illinois, and came to Oregon in 1851. In November, 1857, he united with the first Christian or Disciples church in the State of Washington, which was organized that month.

THE OLD RELIABLE

ROYAL

BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Spiritual Life.

Endure.

"Soul, rule thyself. On passion, deed, desire,
Lay thou the laws of thy deliberate will.
Stand at thy chosen post, Faith's sentinel:
Though Hell's lost legions ring thee round with fire,
Learn to endure. Dark vigil hours shall tire
Thy wakeful eyes; regrets thy bosom thrill;
Slow years thy loveless flower of youth shall kill;
Yea, thou shall yearn for lute and wanton lyre.
Yet is thy guerdon great; thine the reward
Of those elect, who, scorning Circe's lure,
Grown early wise, make living light their lord.
Clothed with celestial steel these walk secure,
Masters, not slaves. Over their heads the pure
Heavens bow, and guardian seraphs wave God's sword."

—J. A. Symonds.

The Result of the Divine Contact.

This is a new life granted to you by coming in contact with Christ. These are things upon which science is dumb. But in Jesus Christ you have the solution in fact—an exposition and an explanation, the only one ever given since the world began. We are constantly experiencing things we cannot explain. Words strike chords of sympathy and our hearts are influenced. Can you explain the mystery of the breast? Philosophy cannot do it. So with the things we see. Theory cannot expound these things. Why is it that Christianity can give some advantage over all that nature has been able to do before? Simply because it imparts a new nature. It is an organism, having a life of its own. And it develops a new type of character. Just as it was with Saul of Tarsus. A fine young man, learned, brave, eloquent. After his conversion he carried all his qualifications into a new sphere and used them to save the lives of those whom he once persecuted and preached the gospel which he had endeavored to destroy. What is it after all which governs your actions? Your sympathies. What do you try to do? Those things in which your sympathies are involved. St. Paul says: "Set your affections on things above."—Bishop Garrett.

God's Love Revealed in Human Love.

We have understatement when we have God's revelation of Himself in human goodness narrowed down to any individual expression, though it were that of earth's most central and diffusive soul. So much goodness, so much God; not merely as identical with this, but as its source and ground. On this rock will we build our confidence, and the gates of science and philosophy shall not prevail against it. The speculative theorists may attentuate our hope until it is like a cotton ravelling in a shouting gale, but what shall separate us from the love of God that embraces us in the human love we know so well and prize so much, that of our fathers and mothers who would lay down their lives for our sakes if by so doing they could bring us any good; that of our brothers and sisters, so good that one has written,

There is no love like a sister's,
In calm and stormy weather,
To cheer one on that tedious way,
To fetch one if one goes astray,
To lift one if one totters down,
To strengthen whilst one stands.

—J. W. Chadwick.

How Christ Illuminates.

Behold how Christ illuminates the darkness of life's problems. He offers no theory, He advances no philosophic interpretation of them, but He shares the fortunes of God's earthly children in the midst of them; He becomes a partner with us in the most mysterious facts of life—its sins and sorrows and sufferings, and by being what He is; by His life lived here on the earth; by His faith in utmost trial, by His tranquility in every storm; by His calmness and hopefulness; by His constant belief that God is in the world—present, loving, working, He shows us that no life is insignificant, no joy empty, that no sorrow can be spared; that the hopes and regrets, the successes and defeats are all steps of discipline for immortality; that every life which Christ guides by His light and cheers with His smile and crowns with His reward is thoroughly worth living for its experiences and its rewards.—T. B. McLeod.

Personal Influence.

Not seldom has a youth been turned from the way of integrity by the influence of a single friend. Endowed as man is, the weight of his being effects the most astonishing results. Witness Stratton's conversation with the drunken bookbinder whom we know as John B. Gough, the apostle of temperance. Witness Moffat's words that changed David Livingstone, the weaver, into David Livingstone, the savior of Africa. Witness Garibaldi's words fashioning the Italian mob into the conquering army. Witness Garrison and Beecher and Phillips and John Bright. Rivers, winds, forces of fire and steam are impotent compared to those energies of mind and heart, that make men equal to transforming whole communities and even nations. Who can estimate the soul's conscious power? Who can measure the light and heat of last summer? Who can gather up the rays of the stars? Who can bring together the odors of last year's orchards? There are no mathematics for computing the influence of man's voluntary thought, affection and aspiration upon his fellows. —Selected.

The Winsomeness of God.

Philosophers destroyed God's winsomeness. The reformers came in to lead men away from medievalism back to God himself. Men found hope again in redemptive love. They saw that any conception of God that dispirited and depressed men was perverted and false. No man hath done more to establish this fact than him who long ago said: "Any presentation of the gospel of Jesus Christ that does not come to the world as the balmy days of May comes to the unlocked northern zones; any way of preaching the love of God in Christ which is not as full of sweetness as the voice of the angels when they sang at the advent; any way of making known the proclamation of mercy which has not at least as many birds as there are in June and as many flowers as the dumb meadows know how to bring forth; any method of bringing before men the doctrine of salvation which does not make every one feel, 'There is hope for me in God—in the divine plan, in the very nature of the organization of human life and society,' is spurious—is a slander on God and is blasphemy against his love.—Hillis' "Hope's Harvest."

Sickness steals more savings than the burglar. Slowly, coin by coin, the money that has been so hardly earned is paid out for drugs and doctors. Sickness is the worst enemy of the working man, and the common cause of the working man's sickness is disease of the stomach often involving the heart, lungs, liver, or kidneys.

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"About ten years ago I began to have trouble with my stomach," writes Wm. Connolly, of 535 Walnut Street, Lorain, Ohio, "It got so bad I had to lay off quite often two and three days in a week, my stomach would bloat, and I would belch up gas, and was in awful distress at such times. I have employed and been treated by the best doctors in the city but got no help whatever. By some way or other I happened to get hold of a vial of your 'Pellets,' and I thought they helped me. It was then I wrote to you for advice. You told me that by my symptoms you thought I had liver complaint, and advised the use of your 'Golden Medical Discovery' and 'Pleasant Pellets' in connection. These medicines I have taken as directed, and am very happy to state that I commenced to get better from the start and have not lost a day this summer on account of my stomach. I feel tip-top, and better than I have for ten years."

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Never Too Old.

A gentleman rose in a gospel meeting one evening and stated that for one year he had lived a Christian life. He testified to his joy of heart at having accepted, though late in life, the invitation of Jesus Christ. He ahd found satisfaction and peace, and he desired that the remainder of his life be spent in Christian service.

Another gentleman arose, and said: "About five years ago I was called upon to go to the house of this Bro. K——, and watch during the night by his sick-bed. I knew that he was not a Christian, and I had a strong feeling that I ought to speak to him concerning the Christian life. I resisted the conviction, however, saying to myself that he was getting to be an old man, that he had never yielded to the call, and that he was now too old to be converted. So the night passed, and I did not speak to him about his soul. To-night I am glad of two things. First, that a man is never too old to be reached by the power of the gospel. Second, that, in spite of my neglect of duty, the Spirit came to this brother's heart, and he is saved."

In the congregation where this occurred the incident produced a striking impression. How many of us have allowed just such opportunities to go by unused! There are many old men in this land who are dissatisfied with a merely worldly life. Let no opportunity pass of speaking to them concerning Jesus Christ. A personal appeal may save a soul from death. Youth is the opportune timefor conversion; but let us learn that men are never too old to turn to Christ.—W. C. Barclay.

Fruits of Religion.

Cheerfulness, pleasantness, a bright and sunny temper—these are some of the richest fruits of true religion. If our Christianity is worth anything at all; if it has anything else but the feeble sentimentalism of a selfish and artificial piety, then it will make us "pleasant." It will brighten our spirits, sweeten our manners, and tame our tempers. Almost the first indication of the new life is the desire to smooth over trivial but ugly difficulties, to promote a general feeling of kindness and simplicity, and thus to rob life of its dullness and bitterness and monotony. And there is a certain kind of Christian effort which no committee can make, no organization can accomplish, no code of rules can help—it requires human touch. It can only be done by a smile, a welcome, a handshake.—Frederick A. Atkins.

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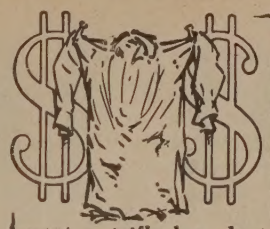

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"If we have done what seemed to be a kind action, and afterward are vexed, and disinclined to do the like again, because we do not meet with gratitude, that goes far to prove that we have not deserved any. 'If ye lend to them of whom ye hope to receive, what thanks have ye?'"

Bring your plans, your purposes, to God's throne. Test them by praying about them. Do nothing large or new—or small or old, either—till you have asked in the silence of the secret place, "Lord, what wilt thou have me to do?" —Alexander McLaren.

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In Palace and Tenement.

A marble statue of a kneeling girl with face upon an open book was placed by Queen Victoria in an English church, as a memorial to the royal princess who was found with her dead cheek resting upon the words of her open Bible:

"Come unto Me, all ye that are heavy laden, and I will give you rest."

In a rear tenement of lower New York lay a dying woman, whose husband, brutal through drink, would not allow even hospital care. Under the bed snarled the hungry dogs. The place was noisy and foul and dark, but the missionary kept at her post.

"I'll go soon," said the sufferer, "there is nothing more you can do—only stay—tell me the words again." So over and over, until the angel of death had sealed the ears and closed the lips, the dying woman tried to repeat with the missionary—"Come unto Me, all ye that areheavy laden, and I will give you rest."

Whether in castle, or palace, or tenement home, the human soul cris out with the same longing which can only b satisfied and comforted by the love of God.—Report New York City Missions.

It is only when tomorrow's burden is added to the burden of today that the weight is more than a man can bear.—George MacDonald.

Secret Prayer.

If Jesus prayed in the morning, how much more important it is for us, before the world gets possession of our thoughts, before Satan fills us with unholy feelings; when we rise fresh from beds of repose, and while the world around us is still! David thus prayed (Psalms v: 3). He that wishes to enjoy religion will seek a place of secret prayer in the morning. If that is omitted, all will go wrong—our piety will wither, the world will fill our thoughts, temptations will be strong, and through the day we shall find it impossible to raise our feelings to a state of proper devotion. The religious enjoyment through the day will be according to the state of the heart in the morning; and can, therefore, be measured by our faithfulness in early secret prayer.—Rev. Albert Barnes.

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